

Registered L. 39

THE NUR AF SEAN

Vol. IX.

LUDHIANA:—November 17th, 1905.

No 46.

FOREIGN TELEGRAMS.

London, Nov. 9.

The authorities at Kishineff deliberately organised the rabble against the Jews giving troops for unbridled massacre and pillage lasting two days. Seventy were killed and 120 wounded all being Jews.

The mob at Ismail arranged an auto dafe, burning alive eleven Jews who had taken refuge in haystack. Some 59 Jews were killed at Kalarasch.

Similar stories continue to be received from other towns in Bessarabia.

The sailors and sailors at Cronstadt joined the workmen in sacking, pillaging and burning.

It is estimated that Mr. Mc Clelan, the Tammany candidate, has been re-elected Mayor of New York by a narrow majority.

London, Nov. 11.

Advices from St. Petersburg state that there is no change of the Minister of Justice. The cabinet is thus complete except the posts of Minister of the Interior and Minister of Education, as the ministries of War, Navy, Foreign and Court have been excluded from the Cabinet scheme according to a decision arrived at by the Council of Ministers.

At Kishineff last evening the prisoners in the goal revolted en masse and set fire to the goal. Troops arrived on the scene and fired on the prisoners killing 22 and wounding many others.

The Holy Synod has issued an address to the Russian people begging them to cease attacks on and murder of landed proprietors and Jews, to avoid civil war and to inaugurate an era of peace and tranquillity.

Martial law has been proclaimed throughout Poland where the authorities fear an insurrection is being organised.

Count De Witte has received telegrams from various parts of Poland demanding full autonomy including a diet of Warsaw elected by universal suffrage.

Count de Witte replied to the Polish deputation that he was in favour of autonomous administration but opposed to political autonomy.

London, Nov. 12.

It is semi-officially explained at Rome that Italy's co-operation in the demonstration is inspired by no ill feeling towards Turkey, but by a belief in the necessity that exists for financial control in Macedonia.

The combined squadrons will probably meet in the Piræus.

London, Nov. 10.

Mr. Deakin, the Australian Premier, has introduced in the House of Representatives amended immigration bills, the first of which provides that the Commonwealth may arrange with the Government of any other country whereby merchants and tourists may enter and travel under passports; other natives being prevented from emigrating to Australia at the port of shipment.

Mr. Deakin emphasises that "While carrying out the policy of a 'white Australia' we are not called upon to cast a slur upon other people. Two races have peculiar claims to our respect and admiration. The Hindoes are entitled to special consideration,

as forming part of the British empire and so are the new people who are allied to the empire. It is desired so to amend the law of immigration as to avoid hurting their susceptibilities."

London, Nov. 13.

An official *communiqué* issued at St. Petersburg declares that the Government will no longer tolerate, and stigmatizes as impudent, the movement aiming at independence, and therefore as long as the troubles continue and the people are influenced by agitators Poland will receive none of the benefits set forth in the manifestos of the 18th August and the 30th October. Hence too the proclamation of martial law throughout Poland.

The proclamation of Martial Law has exasperated the Poles and caused a panic at Warsaw. Houses are barricaded and the Jews are arming.

The strike causes acute distress. The populace are tearing down fences for fuel and robbing the peasants coming to the markets.

The *Daily Telegraph* correspondent at Tokio says it has definitely been decided that Admirals Togo's squadron will visit England probably in March.

The American Legation at Tokio has been raised to an embassy.

The plebiscite on the Storting's decision to enter into negotiations with Prince Charles of Denmark with the view to his accepting the crown was proceeding yesterday and continues to-day.

The Norwegian plebiscite returns show a certainty of an overwhelming majority in favour of offering the crown to Prince Charles of Denmark.

The shaft of the Driefontein deep level mine in the Transvaal has collapsed. One white man and sixty-seven Kaffirs were killed.

Rangoon, Nov. 12.

A small column of military police under Captain Kirke is to be despatched to deal with the inhabitants of Wellauing, a populous village in the unadministered tracts of the Chin Hills.

Last year three villagers of Langno were seized by the men of Wellauing, and after being subjected to horrible cruelties were murdered. The southern villagers determined to take the law into their own hands, but Mr. Fowler restrained them.

This is only one of many cases in which Chins in the administered tracts have suffered from Wellauing.

London, Nov. 14.

Reuter is authoritatively informed that there have been most friendly discussions between Great Britain and Russia with the view to eliminating obstacles in the way of negotiations for a political *entente* when the time is ripe for the latter; but definite political steps are inopportune while the disturbed condition of Russia continues. It is felt, however, that it is already possible to pave the way by the revision of the commercial treaty with the view to closer commercial relations.

The Governors of Odessa, Estsonia, Tomsk and Kazan have been dismissed for not preventing massacres.

A mass meeting of Jews in the Memorial Hall, London, to protest against the Russian atrocities was held last night.

A telegram from Mr. Balfour was read in which he said that the Government had heard with pity and horror of the Jewish massacres and had already taken every step which seems possible to mitigate the calamity.

Similar messages were read from Lord Rosebery, Mr. Chamberlain, Mr. Asquith, Lord Rothschild, the Archbishop of Westminster, the Archbishop of Canterbury and other prominent personages.

EDITORIAL NOTES.

"O Love that wilt not let me go,
I rest my weary soul in thee;
I give thee back the life I owe,
That in thine ocean depths its flow
May richer, fuller be?"

We have received a neat little booklet from the author, Rev. P. M. Buck of Meerut, entitled *TUGHM-I-TALIMAT*, printed in Roman Urdu, 18mo. Demy 48 pages. This is a catechism for small children and is well adapted to the requirements of village Christians. The questions are clearly put and the answers brief and to the point. We are glad to commend this little book to all Missionaries using the Urdu language.

This week we present a criticism on the Disabilities Act of which we gave the substance in last week's issue. This we give without any purpose of advocating any change in the Bill. Reforms cannot be brought about suddenly. Much has been gained in this Act. For a time it may act adversely to the Christian cause but by and by it will have the reverse effect. Or it may be the need of more enlightened action will become apparent.

The Annual Meeting of the Panjab Mission has just adjourned. The following appointments and transfers will interest some of our readers. The Rev. Dr. C. B. Newton was posted to his old station, Jalandhar City. The Rev. and Mrs. A. P. Kelso were appointed to fill the gap soon to be made at Dehra by the departure of Rev. U. S. G. Jones and family on furlough. The Rev. J. N. Hyde was appointed to Ludhiana to do district work, and to take up some of the duties now performed by Rev. Dr. Wherry, who goes on furlough. Miss C. B. Herron on her arrival from America will go to Saharanpur. She will have for a companion Miss Kerr, a new recruit. The Rev. Mr. Carter, just arrived from America, was placed at Ferozpur. The Rev. H. Marston Andrews and Mrs. Andrews will return to assume the principalship at Woodstock, Mussoorie. It gives us pleasure to announce that from January 1st, 1906 the Rev. R. D. Tracy will assume the editorship of the *Nur Afshan*.

Our city has been the scene of unusual religious interest during the past fortnight. First we had the Presbyterian Meetings with the wonderful revival among the missionaries and Indian workers; then came simultaneously the advent of Mirza Ghulam Ahmad of Qadian. We had the pleasure of a call from the editor of *Al Badr* and two Ahmadiah *buzurgs* from Bombay and Rangoon. And now we

have the presence of the Sanatan Dharma pandit who has come to debate with the Arya Samaj. A debate occurred on the 10th as to whether the doctrine and practice of *sharadda* is justified by the four Vedas. The learned pandit fortified himself with lengthy quotations from the sacred books in Sanskrit but the general feeling is that the Aryas had the best of the argument.

Public debate occasionally accomplishes good but usually results in the confirming of both parties in their respective opinions. True religion is rarely born of mere intellectual and philosophical instruction. The truth is usually vindicated by its own influence upon the heart and life. What one needs most is to seek for Divine light by prayer and faith—prayer for the blessing, and faith to receive it. The Lord Jesus says "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you." And again he says: "If ye being evil know how to give good gifts to your own children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him?" Do we not learn from this that the great secret of spiritual life and power is continuous and importunate prayer? May God teach us all more and more to rely upon His Spirit rather than upon our intellectual acumen.

It is a pleasure to learn that the scheme for an elaborate system of Water Works for the city of Ludhiana, which has been promoted with so much zeal and wisdom by our Deputy Commissioner, Diwan Tek Chand I. C. S., has been finally sanctioned. The work will now be pushed on, and within two years we shall hope to note a great improvement in the health of the city. A proper system of water works is necessary to any successful effort to perfect the sanitation of a city. Surely the last three or four year's experience of Plague and Cholera must have pleaded eloquently for the Water Works.

Another public improvement in Ludhiana is the Clock-tower. It is now 70 feet above the ground and 50 more are to be added. This is to be followed by the Victoria Memorial Dispensary in connection with the Women's Memorial Hospital, which will be begun shortly.

As the darkness becomes greater accordingly as the sun retires, so, as the holy life of Christ departs from us, the darkness and sin increase, till at length the man is swallowed up in eternal darkness.

—John Arndt.

Behold, O man! how true it is, that none of those who refuse to follow Christ in their lives, by an unfeigned repentance, can ever get rid of the blindness of their hearts, and of everlasting darkness.

—John Arndt.

The great equipment of the soul-winner is character. It is a false notion that we must meet the world on its own level, drink to win the smoker, and play the world's games in order to win it to Christ.

No earthly friendship can be perfectly constant. But God is constant. He is the same yesterday, to-day, and forever. "I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

RICH EXPERIENCES.

It is the purpose of God to make his children stronger, better and more useful. So he permits experiences to come to us that will broaden our outlook, give earthly things their real value, and inspire us to form Christian characters of the best material heaven can give. He lets a true disciple catch glimpses of him, and the joy that is set before us that will enable us to overcome temptation, bear burdens uncomplainingly, and do Christian work faithfully, and thus change us into the image of his dear Son. Not a few of these rich experiences come to us through prayer when alone with him.

"O Master, it is good to be
Entranced, enwrap, alone with Thee."

—Record of Christian Work.

Recently in London a cracked Chinese vase brought at auction \$10,000 and a Sevres vase in two minutes was run up to \$20,000. These are large figures, but ten years ago a Dondin oriform vase brought \$25,000, and thirty years ago another Sevres vase brought over \$50,000. Collectors in the past decade have been studying to differentiate the products of the various Chinese dynasties, with the result that K'ang-shi black ground vases, such as the cracked vase just sold, enameled with green tracings, of decorative foliage and figures, have become extremely valuable. A perfect set of them is very rare. The \$10,000 vase is seventeen and one-half inches high.

"A good creed is not enough. It must be reduced to practice. A Scriptural faith is one thing; the living it out is quite another. Truth must take possession of the life as well as of the mind and the heart. God, as well as man, honors him who is true to the faith of Holy Scripture."

A CRITICISM ON THE MYSORE RELIGIOUS DISABILITIES BILL.

Apostasy, or the abandonment of one's religious faith, was punished with disabilities, more or less severe by many ancient governments and systems of Law. Although the humane spirit of toleration has removed to some degree this evil, yet it is a fact that some traces of the intolerant spirit of the old days still remain, even in some of the enlightened states of the world, and in the best systems of law.

Religious disabilities may be imposed upon classes of people either directly by the sovereign power itself, or indirectly by the laws of the land. In the former case such disabilities assume the nature of active persecution, while the disabilities imposed by the laws of the land, though less aggressive in nature, are yet equally hard and real.

The Hindu law, being an ancient system of legal rules, possesses the intolerance characteristic of many other ancient systems of law. According to the Hindu Law, a Hindu on his renouncing his faith in Hinduism lapsed into degradation and became an outcaste. He was deprived of his right of succession and inheritance to the property of his ancestors, of his right of custody over his wife and children, &c. Similar rules also exist in the Mohamedan system of Law.

It would be natural to expect, when the government of India passed into the hands of the English, that the rigid rules of Hindu and Mohamedan law regarding the rights and disabilities of converts from the above religions to other religions would be materially modified. This was done, in the early days of British rule, by the courts administering Hindu and Mohamedan law in such cases not rigidly, but equitably, and subsequently by the Government of India passing various enactments removing the disabilities of converts. The Act XXI of 1850, known as the Freedom of Religion Act, and the Act XXI of 1866, known as the Native Converts Marriage Dissolution Act, may be mentioned examples of the kind of legislation by the Government of India dealing with this question. Although it cannot be said that all that could be done has been done in this direction yet it must be admitted that in British India a convert to Christianity, or to any other religion from Hinduism, suffers no serious disabilities in law.

It is therefore gratifying to find the more enlightened native states of India following in the footsteps of the British government in this matter. The recent publication of the Draft of a Regulation to remove certain disabilities arising from change of religion in the State of Mysore is a case in point.

The proposed Mysore Bill consists of three brief sections with illustrations, of which the first section is merely an introductory one.



The second section lays it down, in substance, that no person on becoming converted from one religion to another, shall, merely by reason of such conversion, be divested of any vested interest in property or be deprived of any right of inheritance or personal right.

Let us very briefly consider how this rule will affect converts to Christianity from Hinduism or Mohamedanism in Mysore. Apparently the rigid rule of Hindu and Mohamedan law disentitling converts to inherit property seems to be in force in Mysore at present, depriving every convert to Christianity of his right of succession and inheritance will entirely disappear and the State will have conferred a great boon on its Christian subjects, the law being brought into conformity with the law in British India with respect to this matter. We speak only of converts to Christianity but these remarks apply equally to converts to any other religion since the Bill is intended to apply to all converts.

There is, however, a Proviso to this section which, though slightly modifying it, is yet equitable in principle. The Proviso, when applied to Christian converts, means that such converts cannot acquire or retain property or any right peculiar or appropriate to Hinduism or Mohamedanism. It can certainly be no hardship to Christian converts if the law does not permit them to acquire property in the exercise of ownership over which they will have to perform practices idolatrous or otherwise repugnant to the Christian religion. Illustration (a) to the section makes this clear. However, cases may arise in practice where the proviso may cause real hardship to Christian converts. But such isolated cases can hardly be provided for in a general enactment like the present one.

The third and final Section of the Bill deals with the question of a person being affected by the change of religion of another person, closely connected with the former. The law as laid down in general terms by this Section appears to be equitable and just. But this apparent equity disappears when we examine the Section as to how it will affect the rights of parents over their children when such parents become converts from one religion to another.

In this article we are only concerned as to how the proposed law will affect the converts to Christianity in Mysore.

By means of this Section a Hindu father with minor children, on becoming a convert to Christianity, can be deprived by the Courts of the custody of all his minor children. This is clear by the *Explanation* to the Section and by Illustration (d). In agreement with this illustration, when a Hindu, with minor children, becomes a Christian, he will remain liable for their maintenance; but he cannot enforce against them any right of guardianship inconsistent with Hinduism, such as baptising his minor sons and

daughters, or giving them a Christian education.

The *Explanation* says, in substance, that the religion or caste of any person shall be presumed to be that in which he was born; and that the Court shall, till the contrary is shown, presume that it is for the advantage of a minor to remain in the religion or caste in which he was born. Not only is this completely in opposition to the law of guardianship of children as administered in British India, but this way of depriving a convert of the custody of his children is contrary to all equity and natural justice.

By means of this Section a Hindu, on becoming a Christian will be deprived of the custody of his children, who will be handed over to his wife who remains a Hindu or even to distant relatives who may happen to be Hindu. We are surprised that the legislature of a progressive State like Mysore should think of enacting a law which is contrary not only to the law in British India but also to the law of every civilised country. The law in British India does not "countenance the idea that a minor could voluntarily leave or could be taken away from a parent who, however mean his position, was honestly endeavouring to perform his duties to his child, or that the fact that he had changed his religion, could be any ground for depriving him of his rights over his child."

The right of the father over his minor children is sacred and inviolable one. This is recognised by every system of jurisprudence. Students of Roman law will remember how jealously the law guarded the rights of the father over his children. In Hindu Law, by principle, "the son is always assigned to the male who is the legal owner of the mother." The right of the father to the custody of his minor children should never be taken away from him except for very strong causes, like insanity, grossly immoral conduct and the like. An enlightened government will not hold that a father's conversion to Christianity or any other religion on conscientious grounds is such conduct.

C. J. ASBURY.

In *Dnyanodaya*.

THE TEST FOR AMUSEMENT.

There are amusements enough open to childhood and youth, which are not of doubtful propriety. Rev. T. K. Beecher has said that amusements may be accurately tested by a few simple questions:

"Are they costly? Young people should be thrifty—saving up something for a good start. Amusements that use up what should be savings are evil.

"Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

"Are they healthful? If, after any of them, you have a headache, backache, cold, or a restless appetite—the amusement was evil. Avoid it.

"Are they pure? Purity is a matter of thought quite as much as of act. To the pure all things are pure. But, alas! few men are pure. And plays that are innocent as the frolic of lambs become to some persons stimulants of evil and unspeakable thoughts. Beware of those plays.

"Are they well earned? Except a man work, neither shall he play. All plays are wicked for a lazy, idle man. Only the industrious can safely amuse themselves in any way."

To these questions another may be added: Are their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like contagious disease.

JESUS AND THE FATHER.

In Jesus relations to the Father were the primary and ruling principles of His life.

1. The heart of Jesus conceived God in His Fatherly relationship rather than in His creative power or His omnipotent dignity. In speaking to Him Jesus constantly addressed Him as Father. (Matt. 11:25; John 11:41; 17:5; Matt. 26:39, 42; Luke 23:34, 46). There is no record of His ever having addressed God by such titles as "O Almighty God," or "Infinite and Eternal One." His speech drew God very near. Christian life takes a great deal of its tone from its fashion of conceiving God. Is He to us primarily the great and holy One who inhabiteth eternity, or is He the dear Father God, whom our hearts call Abba, the child's first phrasing of its father's name? He was this to Jesus.

2. Jesus familiar address to God could never incline by a hair's breadth to irreverence. In His most solemn prayer He called God, "O righteous Father," "O holy Father" (John 17:11, 25).

3. Jesus openly avowed the complete subordination of His life and will to the Father (John 6:38, 8:29). And this was not only a fervent longing of His consecrated heart. It was an actual accomplishment. In His life He declared men saw the Father (John 14:9); in His doctrine the Father was speaking (John 14:10); in His working, God was at work and responsible for all (John 5:19; Luke 8:39).

4. Jesus' identification with the Father was stated by our Lord in terms so comprehensive as to cover all His life. Look up each of the following passages, and frame from them a statement of the scope of this identification (John 8:42; 5:23; 8:28; 12:49; Matt. 11:27; John 14:7; 10:30). And see how many times in the fifth, sixth, seventh and eighth chapters of John alone Jesus refers to Himself as one "sent," a man on a mission. That was what He was, Are we to be otherwise? (John 20:21).

5. The two great principles underlying all this were the principles of fellowship and obedience. Indeed, perfect fellowship means that self-surrender which is obedience. To know God as Father is to know and to do His will and be close to him. The Jews complained of Jesus on this account, because He called, "God His own Father, making Himself equal with God." (John 5:17, 18).

What Jesus was to the Father, the Father would have me be. What the Father was to Jesus, the Father would in all possible measure be to me.

ROBERT E. SPEER.

A MEDICINE THAT CURES.

Once a French nobleman came to a Christian physician in London and said: "Sir, I don't know what is the matter with me. I am subject to the most terrible depression, my life is a perfect burden to me, and I can not sleep at night." The doctor examined him and found there was nothing wrong with his organs. The Bible was lying on his table, and he opened it to the fifty-third chapter of Isaiah, and said to the French nobleman, "The only prescription that you need is this, 'Surely He hath borne our griefs and carried our sorrows, for he was wounded for our transgressions, he was bruised for our iniquities, the chastisement that procures our peace was upon him, and with his stripes we are healed.' That is the healing that you need, sir." "I don't believe in that," said the French nobleman, "I don't believe in the Bible." You will never get healing on earth until

you know that healing," said the doctor. The result was that in a short time after that the nobleman was a humble believer in the Savior and the joy of the Lord was flowing through his heart. Many a man goes to a doctor and the doctor does not know what is the matter with him and gives medicine after medicine. The medicine men need to have their consciences cleansed by the blood of Jesus. A great many people who are in the hands of the doctors to-day would get perfectly well if they only had the joy of salvation in their hearts. There is nothing so good either for soul or body as the joy of the Lord.

I wish that all our physicians were as wise in ministering to "a mind diseased" as this London doctor.

SOME SEED THOUGHTS.

Bring up out of the secret place of your soul your cardinal wish, and that wish becomes the focus of every other wish. His cardinal wish tells the story of every man's character. Two women entered into the presence of Oriental monarchs. To each it was said: "What is thy petition?" The one—Esther—pleaded for the lives of her countrymen. The other—Salome—asks Herod for John the Baptist's head on a charger. The inmost wish of each rushed out, and behold, how different a character! For centuries Esther has been upon the pedestal of greatness, while Salome has been pilloried in the world's condemnation.

What is needed to-day is not an emphasis upon tradition or upon orthodoxy, but the clear and simple manifestation of God's Spirit in our own lives. These are days of criticism, and criticism is good; but there is one subject of criticism I cannot become interested in, namely, as to whether the miracles of the Bible are credible or not. If a physician cannot diagnose my child's case correctly, I care nothing for his story of his reputation twenty years ago. If he can bring my child through, I take for granted all the past. The world asks whether the Spirit of God is a vital factor in our lives to-day. Is he transfiguring and transforming our lives?

Gehazi and Elijah looked on the self-same scene. The one thought he was surrounded by adversaries, and cried "What shall we do?" The other saw the mountains filled with the chariots and horsemen of the Lord of Hosts. The panic of Gehazi! The poise of Elijah! Depend upon it, our days will be full of panics if we have not that clearer vision of faith, the eyesight of the soul.

Dr. Woelfkin.

LET THEM GO.

A certain wise man replied to one who said, "Such and such thoughts have come into my mind," by saying, "Let them go again." And another wise oracle said, "Thou canst not prevent the birds from flying above thy head, but thou canst prevent their building their nests in thy hair."

—Luther.

We can not keep Satan from tempting us, but we can say to him promptly, "Get thee behind me." "Resist the devil and he will flee from you."

INTIMACY WITH GOD.

One cannot read the Old Testament without being conscious of a new and deep impression of the familiarity with which the patriarchs and prophets approached Jehovah. To them he was a silent partner in all their affairs; the Father whom they never hesitated to take into their confidence about little things; the God whom they importuned with reiterated and vehement earnestness about the things which pressed upon their hearts.

To Abraham, Jacob, Joseph, David, etc., God was not an abstraction, but a reality. He was a real person, who took an abiding interest in all their plans and doings, to whom they at once turned when most sorrowful for sin, confident that he would pardon them; with whom they pleaded for their friends, that they also might be forgiven; in a word, one who had to do with their entire daily life.

We live to-day at a great disadvantage, because we keep God at a distance. He is indeed practically not much in the thoughts of many men and women. They arrange the details of their homes, their business and their life without reference to the divine Being, in whose hands are the issues of life, and who, at any time, can lay an arresting hand on those activities and summon us to another world.

It would be well for the Christians of to-day to cultivate, as did the patriarchs, a child-like confidence in and friendly intimacy with our Father in heaven, who is revealed to us, here and now, as he was in the beginning of the Christian era, in the person of his only begotten Son, Jesus Christ our Lord.

—Selected:

I would rather know how to pray than how to preach. I can preach and move a man, but I can pray and move God.

—J. Wilbur Chapman, D. D.

All the love of God that we can discover he will give us as an inheritance.

GOD IN EVERYTHING.

Pupil, genuine wisdom learn.

Yonder see that bush of roses:

How before thee it doth burn,

Like the burning bush of Moses!

Hearken, and thou shalt hear,

If thy soul's not deaf or flighty,

How from out it, soft and clear,

Speaks to thee the Lord Almighty!

Oriental, tr. by W. R. Alger.

Yes, to him who realizes the omnipresence of God every rose bush is like the burning bush that Moses saw.

Publications of the
American Tract Society.

Yisú Masih kaun thá. Urdu...	Price. 1 a.
Mehdi Messiah of Qadian, Urdu & English	1 a.
Greatest Discovery Exploded, Urdu and English	1 a.
Zainab the Panjábí, Urdu, Boards & Cloth	2 as. & 4 as.
Bhajan aur Gazalen for Village Christians Urdu	9 pie
Do. do. Panjábí	1 a.
Do. do. Nagri-Panjábí	6 pie
Prayers for Every day, do. Panjábí	6 pie
Gem Tracts Urdu, tinted paper, and in packets of 70 comprising 520 pages. Price 6 as. a. Packet.	
Gem Tracts English in packets of 100 each, 8 as. per hundred. In quantities of 1000 at half price.	
Religion of Islam with refutation,	1 a.
Only Believe per hundred	4 a.
What it is to be saved	1 p.
Muslim Doctrine of Sinless Prophets	3 p.
The Bible and Science	3 p.
Miracles by B. B. Roy	6 p.
Adam, where art thou (Moody)	6 p.
What think ye of Christ (Moody)	3 p.
Evidences of Christianity (B. B. Roy)	6 p.
Safety, Certainty and Enjoyment	6 p.

OTHER PUBLICATIONS.

	Rs.	As.
Westminster Shorter Catechism, Roman Urdu...	0	1
Do. do. do. Per. Urdu...	0	1
Westminster Confession and Shorter Catechism...	0	5
Roman Urdu Qurán, wide margin Cloth	4	0
" " " " Sheep	5	0
Roman Urdu Hymn book—Cloth—Music	3	8
" " " " large type, Cloth	1	4
" " " " small type, Limp	0	8
Rusum Nama—Book of Forms R. U. Cloth	0	8
Greek—Urdu Lexicon, New Test., cloth.	1	0
Plants of the Panjáb and Sindh (Aitchison)	1	0
History A. P. Mission 1834-'84	0	8
Report Conference 1862.	1	0
These books will be sent to any address in India V. P. P.		

Address, LUDHIANA BOOK STORE
MISSION COMPOUND, LUDHIANA.

The Presbyterian Widows' & Orphans' Fund

This Fund is in a strong and prosperous condition as proved by recent mathematical tests. During 58 years, this Fund has paid nearly Rs. 70,000 in pensions. It has now capital of nearly Rs. 42,000 invested in Government paper. *The rates are lower than in any similar Pension Fund.* Any Indian Christian may secure a pension for his wife and children. The Managing Director will gladly give any information desired. Members will please send the names of friends who should join this Fund.

REV. WALTER J. CLARK, M. A.,
MANAGING DIRECTOR,
NAULUCKA, PANJAB.

November 17th, 1905.

THE NUR AFSHAN.

7

THE INDIAN STANDARD

A MONTHLY MAGAZINE.

The Organ of The Presbyterian Church in India.

This paper is devoted to the interests of Christian work and to all that makes for the upbuilding of the Indian Church

Published at the Rajputana Mission Press, Ajmer, price Rs. 2/ 4/per annum, postage included.

Editor: The Rev. I. A. Graham D. D. Kalimpong, Bengal.

All correspondence relating to subscriptions, advertisements, &c., should be addressed to the Manager, Mission Press, Ajmer, Rajputana.

THE NUR AFSHAN.

A Persian Urdu Christian Newspaper

20 PAGES ROYAL 4to

of which 8 are in English.

RATES OF SUBSCRIPTION.

Urdu only	Rs. 2 8
English only	" 2 8
Urdu and English	" 3 8

Terms payment strictly in advance

RATES OF ADVERTISEMENT ENGLISH OR URDU.

	3 Months.	6 Months.	12 Months.
One-eighth column	3 Rs.	5 Rs.	9 Rs.
One-fourth	5 "	9 "	16 "
One-half	9 "	16 "	30 "
One	16 "	30 "	50 "
Full page	30 "	50 "	90 "

Jobs—2 as. per line for one insertion, subsequent insertions 1 a. per line. Minimum Charge Rs 1.

MAKHZAN I MASIHI

A FORTNIGHTLY MAGAZINE.

English and Roman Urdu.

Indian Church interests advocated.

Epitome of Religious News.

Sunday School Lessons expounded.

Ordinary price per annum Rs. 2/-

Salaries less than 40/ per men Rs. 1/8/-

Salaries less than 15 " Rs. 1/-

Address, MANAGER, MAKHZAN-I-MASIHI,

ALLAHABAD

12

3

The Lake Memorial Scripture Examination.

For Indians of the Panjab under 23 years of age.

Rupees 150 are given in prizes & an illuminated certificate to all who pass.

For subjects & full particulars of next Examination (July 1906) Apply to

THE REV. M. E. WIGRAM.

PESHWAR.

THE SUNDAY SCHOOL MAGAZINE.

In Persian Urdu pp 20, Royal 8 vo. Published every month at Amritsar. A Paper for Sunday School Teachers and Christian Workers subscription 12as per annum postage free.

Apply to:—

MRS. M. L. RALLIA RAM.

AMRITSAR.

Some people look too much upon their religion as a varnish on life instead of a fire within it.

—Dr. Storrs.

THE LEAF.

"Withered leaf, poor though free,
Torn away from the tree,
Whither goest thou now?"

"I know not, but the oak,

My support, had to bow

When the storm o'er it broke;

Fickle winds blew that day

From the south, or the north,

Came resistlessly forth,

And quick bore me away.

Since that day I've been blown

From wild wood to bare vale,

From high hill to deep dale,

Just the winds' sport alone;

But I grieve not I'm here,

For where everything goes,

Leaf of laurel and rose,

There go I without fear."

Do You ride in a Rickshaw?

If you do, you will be interested in the very low prices charged for rickshaws at the Christian Boys' Boarding School, Ludhiana.

For ordinary work, even on the plains, a rickshaw is better than a carriage.

For particulars address

THE PRINCIPAL.

C. L. S. Publications.

- | | | |
|-----|--|-------|
| 1 | Kashf-ul-Haqáiq, In Urdu, 250 pp. 8 vo. | 8 as. |
| 2 | Masfih kí Talím, Boards & Cloth 320 pp. 4 as. & 8 as. | |
| 3 | " " " " Roman Urdu 8 as. & 12 as. | |
| 4 | Rampál Singh Boards & Cloth, 143 pp. 2 as. & 4 as. | |
| 5 | Do. do. do. (Roman) 165 " 2 as. & 4 as. | |
| 6 | Hira's Quest, yá Talásh-i-Haqq, 116 " 3 as. & 6 as. | |
| 7 | Do. do. do. Roman 133 " 3 as. & 6 as. | |
| 8 | Stories of Noble Women, Illustrated. 168 " 3 as. & 6 as. | |
| 9 | Hálát i Jápán Boards and Cloth 125 " 3 as. & 8 as. | |
| 10 | Story of Chandra Leela, Do. 120 " 2 as. & 6 as. | |
| 11 | Do. do. do. Punjabi ... 2 as. & 6 as. | |
| 11a | The Highest Honour ... 2 as. & 8 as. | |
| 12 | The Incarnation of Vishnu, 128 pp. Paper 2 as. | |
| 13 | Transmigration or Eternal Life, 65 " do. 1 an. | |
| 14 | The Home of the Rishes. 50 " do. 1 an. | |
| 15 | Hindu Pilgrimage ... 34 " do. 6 pie. | |
| 16 | History of the Plague ... 42 " do. 6 pie. | |
| 17 | Vedic Sacrifices, ... 20 " do. 3 pie. | |
| 18 | Vedic Worship ... 20 " do. 3 pie. | |
| 19 | Eternity of the Vedas ... 16 " do. 3 pie. | |
| 20 | True and False Charity... 16 " do. 3 pie. | |
| 21 | The Necessity for Cleanliness 16 " do. 3 pie. | |
| 22 | Animal Worship ... 16 " do. 3 pie. | |
| 23 | On Marriage ... 1 as. | |
| 24 | Hindu Festivals ... 6 pie. | |
| 25 | On Nursing. In English ... 1 Rs. | |
| 26 | Punjabi Primer ... 1 pie. | |

FOR THE ABOVE APPLY TO THE TRACT SOCIETIES AT
LAHORE, LUDHIANA, LUCKNOW AND
ALLAHABAD.

Printed and Published at the American Mission Press Lodiana for the Editor, by M. Wylie, Manager,—1905.

MESSRS WYLIE & BROTHER

LESSEES AND PROPRIETORS OF

The Lodiana Mission Press

have introduced new Machinery for both Typographic and Lithographic printing in any language and character used in North and North West India. The presses are propelled by steam and are capable of printing from 80,000 to 100,000 pages 8vo. daily.

Estimates of cost of printing are supplied on demand. *Special terms will be given for large orders.*

BINDING OF ALL KINDS DONE TO ORDER.

Address all orders to

**Mr. M. Wylie, Manager,
Mission Press, Ludhiana.**

BUBONIC PLAGUE.

BUBONIC PLAGUE, a pamphlet by Dr. D. N. P. Datta, M. D; M. S. Edinburgh, Civil Surgeon, Hoshiyárpúr—
IN ENGLISH, and ROMAN URDU. Rs. 3/- per 100.
IN PERSIAN URDU and Nágrí Rs. 1/8/- per 100.

Sunday School Helps.

LESSON LEAVES in *Persian or Roman Urdu* 2 as. per copy, per annum, post free. *Minimum order 8 copies.*

ILLUSTRATED LEAFLETS, *Persian Urdu*, 50 copies weekly, post free Rs. 1-8-0. *Minimum order 50 copies.*

Address THE MISSION PRESS, Lodiana.

NOTICE.

The Allahabad Christian College affiliated to the Allahabad University, teaches up to B.A. and B.Sc. For Particulars as to Staff, Fees, Hostels, etc.

Address

THE PRINCIPAL, THE JUMNA, ALLAHABAD.

NOTICE.

BOARDING SCHOOL FOR CHRISTIAN BOYS.

in attendance upon

THE Jumna Mission High School.

ALLAHABAD.

For particulars as to fees etc,

Apply to THE PRINCIPAL, ALLAHABAD.